2:Musil S-4, 5 (no date)1928 MD4 Rwala MD4

852
539×

rakkâbaha mamdûḥ
jaḳloṭ w-lâ jaḫâf
tesell selîl al-maʿ
taḥṭom ʿala-l-aslâf
jarmi w-lâ jeḫṭi
jaḳʿod w-lâ jenšâf.

Oh, that noble young she-camel,
How swift her gait!
She is ridden by Mamdûḥ,
Who strikes down all in front of him and knows no fear.
The she-camel as quickly as running water vanishes,
Running ahead of the first troop,
While he shoots, never missing,
And bends down so that he cannot be seen.

Mamdûḥ was the youngest and most daring son of Prince Saṭṭâm. In a fight no enemy could stand against him. The enemy flees, and Mamdûḥ strikes him a blow from behind, so that he falls on the neck of his animal. *Jaḳloṭ* means either to bend or to knock forward a saddle or rider. *Selîl al-maʿ* is a wild flood which dashes down suddenly and disappears as quickly. Many a valley — or rather channel — is as much as two hundred kilometers long and dry for years. If copious rain of long duration falls, the waters rush with lightning speed through the channel, surprise the Bedouins who happen to be camping at its lower end, and as quickly vanish again. Such a flood is not a *sejl*, brook or stream, but a *selîl*, a temporary torrent. Mamdûḥ's she-camel appears as unexpectedly, but just as speedily is gone owing to her great endurance in running. *Salaf* is a troop of warriors riding at the head of a migrating tribe. Mamdûḥ's she-camel constantly runs ahead of the *salaf*. *Jaḳʿod* signifies that Mamdûḥ, a youngster still, bends down at every shot in order to take better aim; he thus cannot be seen behind the neck of his animal. In 1909 he was only eighteen years of age.

[133]

RAISING OF CHILDREN

855

Until their seventh year both boys and girls remain with their mother, going to their father only for an occasional talk. If their mother is not divorced by their father, they live in the women's compartment and help with the lighter

work. If they deserve it they are spanked with a stick, not only by their mother or father, but by the slaves both male and female. The Rwala believe that the rod originated in Paradise, *al-ʿaṣa aẓharat min al-ǧenna*, and that it also leads man back to it. The older boys attend to the mares, guard them on the pasture grounds, take them to water, and ride on them while migrating; they also bring fuel to the men's quarters, serve the guests with water, etc. They squat with the men around the fire listening to the conversation and learn also to recite poems and songs, in this manner acquainting themselves with all public affairs. Boys learn to shoot before they are fourteen and take part in at least one raid before they are sixteen. At this period the father would not think of punishing the disobedience of his son simply with a stick but uses a saber or a dagger instead. By cutting or stabbing them the father not merely punishes the boys but hardens them for their future life. In the opinion of the Bedouins the son who disobeys is guilty of rebellion, for which the proper punishment is the saber, *aš-sejf lemin ʿaṣa'*.

BOYS' GAMES

The boys are never idle. When they are not helping their parents, they play. Some of their games are dangerous; all, however, tend to harden them and sharpen their faculties.

In playing *ramḥa* two lines are formed. The members of each side, holding their companions by the hand, take position and advance against the other side, kicking their opponents till one whole side rolls down, *jetarâmaḥûn*. Many leave the game with their bellies black and blue, but will stand up as long as they can bear the pain.

A very dangerous game is *šâra*. The boys bring their slings, *miẓlaʿ* (pl., *maẓâliʿ*), gather a supply of pebbles, separate into two hostile groups, and, declaring war on each other, throw stones from their slings, *jetašârûn*. Blood always flows. Often a boy loses an eye, gets a broken head or a split bone in his hand or leg, or even falls down dead; and yet the parents never forbid the game. For a dead boy the kin of the player who killed him must pay the blood price; for other serious hurts half of that. If the guilty party cannot be found, the relatives of all the boys participating in the game must pay, compensation of this kind being called *medda' ṛšejje*.

2:Musil S-4, 5 (no date)1928 MD4 Rwala MD4

should the guest fail to tip them well on his departure, they will not deign to notice him when he comes again. They are very eager to share in the raids, loot, of course, being their main object. All the horses captured by the slave must be delivered to his master, who, however, is obliged to give the slave a camel for every horse. One half of the captured camels go to the master, the others are the slave's share.

The little sons of the chiefs are brought up by the slaves; they make friends with the slaves' sons, and everything that they do is on the advice of the slaves and with their assistance. The slave is frequently the confidant of the first love of his master's son, negotiates with the girl's kin, protects his wife and children in a rebellion or hostile invasion, and is often the real guardian of his master's orphans, whom he also assists to regain their power and property. When the master's daughter marries into another tribe, as a rule she is accompanied thither by a reliable slave.

The slaves are the main support of the chief: they protect him against a sudden attack and execute any order he may give. Yet nobody deposes or kills a chief so readily or more frequently than his own slaves. In the disputes which sometimes arise between the members of ruling houses the decision lies with the slaves, so that a weak chief often is nothing but a tool in their hands. In camp every slave has a certain place allotted to him for his tent. They completely surround their chief's tent and in this manner prevent the entrance of unbidden guests. Whoever wishes his affair to succeed with the chief must first gain the head slave's favor. This man never opposes his master, but he generally arranges matters in such a way that in the end the chief cannot avoid endorsing every thing the slaves may desire.

The slaves call their master uncle, *'amm*, claiming to be *beni al-'amm*, relatives or cousins, of his kin. The imperative "*semm*," "Mention!" or "Order!" is used by the slave, by a raider, and even by a Bedouin, when his master or chief calls for him; it is an invitation to the master to make known his wish or command.

Among themselves the slaves have kin, *ahl*, like the Bedouins. They form marital ties without paying any heed to their master, only the consent of their own kin being necessary in this case. The master has no right to choose a wife for his slave or to take her away from him. Killing and